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LITERARY.

Satan's Address to the Priests of Eleusis.

"Ye vilest of all flesh that was, or is!
Stand up together, face arrayed to face!
Your fond transgressions find reward in this—
As ye have wooed the fetters of disgrace,
You are convened to feel my warm and fond embrace!

"Ye are the princes of impiety!
The laws of Zeus were for you to teach
The 'common herd,' and bask in 'high society';
Right jovial teachers—each sustaining each;
Yet now, how fallen low—*securely in my reach!*

"O, ye were deaf! your ears were turned away
Whene'er the cry of Misery was heard;
And ye were blind! Religion's feeble ray
Oped not your eyes to read the Thunderer's Word!
I have ye now, O Priests! for sentence long deferred.

"Your gods were Gold and Brass! with these to aid,
Ye, in your pride, thought ever to endure,
And in the Eleusinian Mysteries' trade,
To 'make your *calling* and *election* sure'!
Down! down! your souls in Hades find my sovereign cure!"

H. A. DYER.

COMMUNICATIONS.

RATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN.

NUMBER FOUR.

Difficulties, uncertainties, discrepancies, and contradictions meet one at every step in reviewing the statements made and published, even by theologians themselves, wherever they undertake to give us a history of the origin, and locality, and date of anything pertaining to the period of the advent of the human race, or even that of the tribes known as Hebrews or Israelites. In vain have these humble servants of the Most High tried, and labored, and prayed, and scrutinized the face of the earth to find a spot whereon to locate the Garden of Eden; but in all their arduous and self-interested efforts, they have signally and ingloriously failed. Nowhere on the face of the globe can they, or any person living, point to a spot and say with truthfulness, There was planted the Garden of Eden, as recorded in the first two or three chapters of the Book of Genesis. Each continent of the old world has undergone the most rigorous search; from China to the Canary Isles, from the Mountains of the Moon to the coast of the Baltic, no place can be found which in the slightest degree corresponds to the description of the first abode (of the Bible account) of the human race. The principal rivers of Europe, Asia, and Africa, have been examined with the utmost care, to make them answer to the Pison and Gihon of the Bible; and now there remains for further research nothing but the New World, to puzzle and bewilder the pious geographer. And yet these ministers of the Holy Word assume to know all about it; and why shouldn't they? Are they not in close communication with God by virtue of their calling? The very signification of the term, *theologian*, according to our standard authorities, shows that a theologian is one versed in the science of God and divine things; therefore, he must be acquainted with all God's works; and as the planting of the Garden of Eden was the first or starting point, it would be strange indeed should he not know about that. Of course he knows, but he declines to inform us of much that might deeply interest our dark minds. If any one feeling an interest in this question of the locality of Eden will turn to the article "Eden," in Smith's unabridged Bible Dictionary, they can read for themselves how much pains have been taken, through centuries of research, to locate the beautiful garden of Eden. In regard to the creation of the world, as per Moses, these triumphs of the Word have seemingly slipped from their moorings altogether, by reason of the geological wedge that has been driven in between Bible truth and scientific demonstration, gathered from the great rock-book of nature, wherein are to be found richer sermons, and more profound discourses, than all of old theology put together has as yet been able to produce, since "the cloth" was had in reverence. And it is no assumption to affirm, that these rational investigations must continue to reveal more and greater results, commensurate with scientific pursuits, and better instructed minds, assisted by higher and purer moral and social aspirations in the grand work of recension of the past, and accumulation of the present; in such stores of real positive knowledge, as to essentially aid in changing the aspect of things, to the joy and satisfaction of even the most enlightened and liberal minds. The only possible method of substantially and permanently elevating the human race, as I view the matter, is to supplant ignorance, and its offspring, error, by an abundant supply of knowledge and wisdom, freely diffused among all classes of people. How this end is to be attained to a limited degree, is a problem that a no distant future will assuredly solve; seeing the signs of the times are pleasingly auspicious, and pre-eminently significant of revolution in the intellectual and scientific world. Already we find many of the old theological dogmas, a full belief in which was seriously insisted upon but a few years since, and a denial of which brought persecution and martyrdom, taking the wings of exit, and flying into the uttermost depths of darkness. The inflowing light, rendered effulgent by the full and free exercise of the reasoning powers, so belittled and belabored by the special servants of God, has accomplished a noble work, the fruits of which we of to-day are feasting upon; enduring thanks to the self-sacrificing, noble souls who have battled and suffered in times past for the full and frank acknowledgment of the untrammeled right of private judgment in all matters, domestic, political, or religious! And we, the descendants of those clear-sighted and large-hearted philanthropists, are justly bound by every tie of social and liberal affection, in remembrance of their worth and devotion to principle, to labor earnestly and persistently in the same broad field, for a thorough and widespread reformation in all things touching man's equality and religious liberty. How can we, with the light of their experience added to our own, prove recreant and unworthy the sacred trust we feel resting upon us? especially when a realizing sense overshadows us of the glorious revolution consummated within so short a period of our history, compared with the scores of years and even centuries that enchained the mind and body of man to the hatefull car theological, dragging in its slimy train a crushing weight, bearing down to the very earth all the noblest impulses of otherwise generous and genial humanity. Let us watch, and wait, and pray; not by the method of incantations common to image-worship, and star-devotion, as witnessed in its uncontaminated descent to the Christian devotee, and Mussulman saint, and Mormon convict; but by that better way so beautifully set forth in the New Testament, which is for the most part practically ignored by its professed followers of the present day—precepts of the sublimest character, suited to the adornment of man's highest earthly condition in a more perfect age than this. Visit the sick and comfort the afflicted, feed the hungry and clothe the naked, minister to those in prison, and forget not the widow and orphan; be a counselor to the suffering, and give consolation to the dying; preserving, meantime, purity of heart and life. Such are the practical prayers that lift the soul to realms of a better than the Christian's heaven. Thus much by way of introducing the almost unlimited subject named at the head of these articles, in which I purpose setting forth, to the best of my abilities, numberless facts, proving the similitude of ancient with modern Spiritualism, and following it down through the ages to the present period.

J. D. PIERSON.

MORALITY.

"Morality, thou deadly bane,
Thy tens o' thousands thou hast slain!
Vain is his hope, whose stay and trust is
In *moral* mercy, truth and justice!"—*Burns.*

"Truth shall spring out of the earth; and righteousness shall look down from heaven. (Psalm lxxxv. 11.)

While Truth springs out of the earth, and from it—glad to leave a soil so uncongenial to its well-being—Righteousness looks down from heaven, with not the first idea of leaving it to visit earth. So at least, we are led to believe, is the teaching of a certain kind of theology—that which Burns refers to in the above quotation.

While Pauline Christianity repudiates morality as meritorious, or anything more than a mere appendage to, or necessary result proceeding from, a faith in Jesus, modern Christians are loud in their affirmations that the Scriptures of the Old and New Testaments contain the only standard of morality. This—that outside of these books there is no reliable moral law—more than all other propositions opposed to Deism, is thrown in the face of those who derive their ideas of right and wrong from other sources than scriptural authority.

Would it not be well for those who have convinced themselves—not by reason, but by the tradition of the fathers—that the Bible is our only guide in faith and practice, to reconsider the matter on rational grounds, and ascertain if morality—as pure and as disinterested as Christianity in its palmiest days has produced—has not been practiced upon principles based on well informed judgment, by people who never heard of the name of Jesus or of Moses?

If our ideas of morality do not depend upon any supernal revelation, spiritual or deific, from whence do we derive them? Is there a standard of morality to which we can appeal, from which there can be *no* appeal?

It is evident, I think, that outside of the individual's moral nature, there is no absolute standard to which he can appeal; no moral law is binding upon the conscience of any, beyond what they perceive to be right or wrong. We cannot teach a philosophy of ethics that will be binding unless it is absorbed by a moral perception of what is felt to be right. Hence, a system of morality based upon fear is counterfeit, and is only kept in countenance by hypocrisy.

"The fear o' hell 's a hangman's whip
To haul the wretch in order."

Mrs. Gordon, in one of her late lectures, advanced an idea, in principle, as subversive of sound morality as is the Christian idea of hell, put forth as a check upon immoral conduct. The idea is this: that a man is apt to behave himself better when persuaded that the spirit of a near and loved relative is witness to his actions. That such would be the case, I admit; nor do I deny that a belief in hell, or in an All-Seeing Eye, is not also a powerful preventative of evil; but this I maintain—that these presumed checks are only evidences of the unsoundness of a man's morality. He who does right from a sense of honor, from the sensitiveness of his own moral nature, fears no hell, asks no heaven, cares for the eye of no intelligent being, but with a steady, straightforward course, pursues the right as he understands it. The evils checked by fear are more than counterbalanced by the consequent stunted growth or development of our moral faculties. The lowest in moral development are those who obey a code of morality absolute in character, and receive it as they do the multiplication table; saying, "It is wrong to do so and so, because it is forbidden by the precepts of our Church, and will eventually lead to hell; it is right to do certain things, because it is the will of God, and will give us a claim upon heaven." In all this there is no appeal to our moral perception of right and wrong, but a continued pandering to our basest motives—our fears and selfish desires. Nay, we are told we cannot attain to a knowledge of right and wrong; that, though we are to be "perfect, even as your Father which is in heaven is perfect," yet that in us "dwelleth no good thing." If we are wholly evil, then, in our endeavor to be like our heavenly Father, there is nothing in us but evil to be perfected! Is He the perfection of evil?

If the presence of embodied or disembodied spirits be necessary to sound morality, it proves that it is not a principle of our inner being, but a secondary result proceeding from, and produced by, outside influences, which, when withdrawn, leave us entirely destitute of moral character! The development of our moral faculties, like all other qualities of the mind, depends upon cultivation and exercise. As the sailor who has long used his eyesight, while on watch, can perceive the presence of a sail long before it is visible to the ordinary observer, so the perception of the distinction between right and wrong is more acute in those who cultivate this perceptive power, than by those who blindly follow impulse, or stereotyped systems of morality, which require no such mental exercise; or who act from fear, or to gain favor. This is exemplified in the perversion of maternal affection amongst the Hindoos, and in some instances among Christians of the Calvinistic faith; in the perversion of the principles of justice by the persecutions and religious legislative enactments which have cursed the world; in the present efforts to legislate us into the Christian fold by Sunday laws; in stamping theology on our coins; in converting Congress into a prayer-meeting, and our Constitution into a religious tract. Justice is better administered by those who are governed by a sense of right and wrong than by those who are ruled by party feeling, or other external influences, even though the latter may be Christian and pious.

The "Golden Rule," as expressed by Confucius and Jesus, is the most comprehensive embodiment of practical morality ever uttered in a single sentence. It is also comprehensible, because it is not theological; it is not "Do as God would have you do," but an appeal is made to Manhood's central idea of right—what he thinks is right to himself. All can understand it. It is a rule based on the sliding scale of progressive improvement of one's self; rising with our moral development. Purify the fountain, and the stream is purified; let our motives be pure and our judgment informed, and then our morals will be correspondingly correct. If our motives be *not* pure, our actions will not be pure, and all the blood of all the Christs that ever lived cannot purify them; nor can immorality or sin be converted into righteousness by all the hocus-pocus-atonement arrangements that have ever been concocted by theologians. And, so far as the blood of Jesus of Nazareth can help you, "Ye are yet in your sins."

ÆSOP, JR.

A SEARCH OF "THE SCRIPTURES."

While humanity is blessed with at least three distinct Bibles, in the English language—namely, Catholic, Mormon, and Protestant, or the King James' version—all purporting to be the revealed Word of God to man, with the prospect of soon being blest with a Baptist, Methodist, and Presbyterian revelation also, I think it becometh us to look carefully into the different versions of God's "holy revelations," and ascertain for ourselves how much of truth may be revealed therein. But as I am conversant with the Protestant Bible only, I will confine my remarks to that alone. It seems that the human mind is beginning to exercise, to a certain extent at least, that noblest and best attribute of the human soul, Reason. This is apparent from the fact that there are so many minds of this century, who are disposed to publicly doubt the assertions of theologians and commentators, upon many passages or portions of King James' Bible. For, while many contend that God deals with his children by special law, granting unto Moses, Jacob, and others, privileges, blessings, and powers that He withholds or denies unto others, many, and, I think by far the greater portion of the christianized community, declare that to be God is a Principle, dealing with all His creat by a general law, which is immutable, unchangeable, and "endureth for ever." Or, in other words, this larger class declare, that, if it be a truth that the Woman of Endor saw and conversed with Samuel after he had passed out of his earthly organization, it plainly establishes the fact to their minds, that the power to converse with disembodied spirit intelligences is an attribute of the human soul; and if it be an attribute of one soul, and God, the Creator of all souls, and no respecter of persons, deals with all in and through the agency of a general law, then it must be apparent to every thinking, reasoning mind, that it is an attribute of all souls—otherwise, God would be a respecter of persons, granting unto one that which he withholds from others. Therefore, if it be a fact that the Woman of Endor, as is represented, did communicate with Samuel's disembodied spirit, and St. John did communicate, as is represented, with the disembodied spirit of one of his fellow-servants, as the spirit or angel plainly and undeniably declared, and God be no respecter of persons, surely it is a logical conclusion to arrive at, that communion with departed intelligences is an attribute of the human organized spirit. Otherwise, the Protestant Bible asserts that which is false, and declares that to have taken place which never did occur.

Amidst all this difference of opinion and confusion of ideas, concerning the Protestant Bible, the following may be believed and acted upon without any fear of meriting the displeasure of a merciful but angry God:

First, We may believe it a compilation of old Persian, Chaldean, and Jewish records, by Ezra; and we know it has passed through the hands of several Councils of ignorant, quarrelsome, and fanatical men, who added to and took from it at pleasure. It has passed through the hands of an unknown number of transcribers during the dark ages, who made so many changes and mistakes, that no two manuscripts are alike; and, finally, it comes to us through the hands of translators, who, according to a report of the American Bible Union, made no less than twenty-four thousand errors.

Secondly, We may believe that it gives a horrible idea of hell and heaven—representing the inhabitants of heaven as having less sympathy for mankind than the damned souls which it consigns to hell; for Abraham positively refused to send any warning to the five brethren of the poor, lost soul, amidst the flames of hell, pleading sympathetically in their behalf.

Thirdly, We may believe it contains many absurd and foolish stories, that man's reason never can receive. For instance, Lot's wife becomes a pillar of salt, as a punishment for barely turning her head; God sends three bears to slay forty ignorant little children, for making sport of an old man as he passed; He opens a hole in an old dry jaw-bone, and causes a stream of water to gush forth, that Samson may slake his thirst; bees make honey in the dead carcass of a lion; Samson's foxes burn up even the green vineyards and olives of the Philistines, by running through them with firebrands tied to their tails; David, when a boy, runs after and overtakes a lion, jerks a lamb out of his mouth, and then, taking him by the beard, beats him to death; (a brave lad, all will admit!) The Philistines harness up two milch cows, and they leave their calves, and, without any driver, take the straight road to Bethshemith, and carry back in safety the ark to the Jews; God curses the serpent, and His Son, following His illustrious example, curses a fig-tree so hard it withers and dies—and this, too, when the season had been unfavorable to fruit-bearing; God's servant, David, hamstrings or houghs eight hundred horses, and seven hundred men who could sling a stone to a hair's breadth and not miss; Abraham and Lot entertain angels, and they eat; Elijah is caught up into heaven in a whirlwind of fire; Satan and the Lord talk with each other; Moses burned gold, ground it to powder, and cast it upon the waters, and made the children of Israel drink of it!

Fourthly We may believe it represents God as being over-persuaded by the Devil to send down fire and burn up the servants and the innocent sheep of his most faithful servant, Job; as sending a wind that blow down his house, and killed all his children—and all this, as God Himself acknowledged, without a cause!

Fifthly, We may believe it represents God as leading Jeremiah into darkness, but not into light; as even breaking his bones, and shutting out his prayer when he cried unto him! (See Lamentations, iii. 1–8.)

Sixthly, We may know that some portions of it are not fit to be read by male or female, in any civilized community. For the most fiendish hatred and revenge, see David's prayer in the 109th Psalm; for low and bestial vulgarity, see the 38th chapter of Genesis; and for polite language in courtship, see David's reply to Abigail, in 1st Samuel, 25th chapter, and 34th verse.

Seventhly, We may believe that it places God in the awkward predicament of telling us, in the 3d chapter of 1st Chronicles, that, from David to the time of the Babylonish capt[ivity] less than seventeen generations; that there were only fourteen; while, in Luke, He disagrees with both these accounts. Still worse, it places Him in the unenviable position of telling us, in English, through the translators, that Job's wife said, "Curse God and die"; while, through the German translation, He tells the German that Job's wife said, "Bless God and die"!

Eighthly, We may believe the Bible represents Solomon as being the wisest man that ever lived; yet the chief displays of his wisdom were in lavishing wealth upon a temple, in his obscene songs, and in his uncontrolled passion for women and wine. This wise man, at the present day, with his harem of a thousand women, would be suffered to live nowhere in this Union, except among the Mormons.

Ninthly, We may believe the Bible represents David as a man after God's own heart, and as dying with a curse upon his lips; in our day he would be considered a common liar, (that is, if he were not a clergyman!)

Tenthly, We may believe it sets up as exemplary characters men guilty of the most heinous and immoral deeds; for Moses in cold blood murdered an Egyptian; Samuel hewed Agag to pieces before the Lord—a man who had never done him or his nation an injury; and Samson was not only a gambler, but he murdered thirty men, in order to get their clothes to pay his last bet—and this, too, when the Spirit of the Lord came upon him; (a beautiful God, if the Spirit represents the Being truly!)

Eleventhly, We may believe it represents God as a Being of love, treasuring up hatred and revenge in his bosom against the Amalekites for more than four hundred years, and then sending Saul against their innocent posterity, to slay both men and women, infant and suckling, ox and sheep, camel and ass! (See 1st Samuel, 15th chapter.)

Twelfthly, The Protestant Bible limits God's power; for it says he could not drive out the inhabitants of the valley, because they had iron chariots! (See Judges, chapter 1st.)

Thirteenthly, It limits God's presence; for it says He had to go down to see the tower his children were building.

Fourteenthly, It gives very low, groveling, and debasing views of God; representing Him to be merely a huge Man, a King of kings, having the form, passions, and organs of sense that we have—for Moses saw his "back parts"; He was greatly pleased with the sweet smell of Noah's sacrifice; He managed His affairs so badly, that He was "grieved at his heart"; Samuel rehearsed in the ears of the Lord what the people said; and He ate with Abraham and Lot, like a man!

Fifteenthly, It teaches that this earth is but six thousand years old; while science positively demonstrates it to have been in existence, in its present form, millions of years!

Sixteenthly, and lastly, The Bible teaches that there was once a universal deluge of waters, covering the earth to the depth of five miles, and that eight persons, and pairs, and septuples of all birds and animals, were saved in an ark; while it is well known that only one-eighth the requisite amount of water exists on the globe, and to have added the remaining seven-eighths from some other planet would have thrown the earth out of its orbit: while scientific calculations show, that pairs of not more than one-fourth of all living species (with their food) could possibly have been stowed in the ark. Now, kind reader, you may safely believe the above, without being in danger of hell-fire or any other fire, except the fire of indignation that may be heaped upon you by the designing clergy. But never mind that; it is now so nearly extinguished by the light of reason that it will not burn. There are many other things that we may safely believe, such as God's "sending the people strong delusions, that they might believe a lie," and be damned eternally. But I am extending this article to an unusual length, and will close by asking you, in kindness and brotherly love, to cast aside those theological dogmas, that have been nursed in the lap of error for the past eighteen hundred years, and read the Bible for yourself. If you have none, and are too poor to purchase, ask the American Bible Society to give you one; and, when they do so, read it without looking "through a glass, darkly." Rather let Reason sit enthroned, that you may "drink deep of the Pierian spring" of Truth, and be "prepared to meet God" with a correct knowledge of the laws governing your being.

J. P. FORD.

SUNDAY WORK.—A clergyman of high reputation, in a large city in Maine, visited the market early one Monday morning. While there, his attention was called to some very fine strawberries. He wished very much to purchase some, but, it being so very early in the morning, it occurred to him they must have been picked on Sunday; and of course he could not purchase or use anything which had been procured under such circumstances. He inquired of the farmer, "Mr. Smith, were these berries picked on Sunday?" Smith, with a twinkle in his eye, replied, "No doctor, they were picked this morning, but they grew on Sunday."

REV. M. H. GALLAGHER, in noticing some instances in the education of children, said he knew of a woman who used to tie her boy to a bed-post on Sunday, while she went to church, and made him learn the hymn beginning: "Thine earthly Sabbaths, Lord, we love."

The Banner of Progress.

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"Modern Demonology."

The article in the *The Occident*, the recently inaugurated mouthpiece of the Presbyterian denomination on this coast, bearing the above title, was noticed and partially reviewed in this paper two weeks ago. We now resume the task of [illegible] a few of its most glaring falsities, [illegible]uous statements regarding Spiritua[illegible]rit mediums.

In the first place, we disclaim a[illegible]peculiar merit for our philosophy as a *modern* belief, or that the phenomena upon which it is based are wholly new in their character. Both the facts and the faith have always existed, among all nations, and will continue to exist so long as belief shall be a part of man's being, or until faith shall be wholly changed to sight and reality. Secondly, the complaint of the writer in *The Occident*, that Spiritualism lacks system and coherence, and is only an aggregation of differing individual beliefs, has no force, inasmuch as the chief corner-stone of Christian theology itself, if the pretensions of its teachers are to be received, is individual responsibility, salvation, and perfection. These things involve individual interpretation, belief, and conduct. No man, according to the scheme of theology, can be responsible for another, in either of the respects just mentioned. The result is, that the Christian world is divided and subdivided into differing sects, equaling in number the various opinions on all religious questions. If therefore, the differences among Spiritualists on minor points of belief be any objection to the truth of the main point at issue, the same objection can be advanced with tenfold force against modern Christian theology. But, so far from being a detriment to the progressive development of absolute truth is this variety in opinion, that even the system of ethics of the Christian Church has hitherto been saved from utter destruction by warring sects, because of the fundamental truths underlying it, and the potency of which all sects acknowledge. These truths are as welcome to one individual as to another; and Christians can no more monopolize them than they can the sun and air.

Concerning organization and distinctive action on the part of Spiritualists, these will come to pass in good time. Dictation in regard to either from Christians is inappropriate, and will be ineffectual. Let them set their own house in order first, and they will then be in better position to speak of the condition of their neighbors' houses. Organization among Christians has hitherto been equivalent to almost infinitesimal division. They can say nothing deprecatory on this point that will not return to plague themselves.

The references to dissensions in our National Convention, made by the writer in *The Occident*, come with an ill grace from the organ of a sect that has been divided for half a century into Old School and New School, and that is making almost superhuman efforts at the present time to effect an impossible union of the two branches into which it is divided.

The concluding portion of the article we are considering is as signal an example of "begging the questio[illegible]" as could be imagined. In it occurs the following passage:

> "The eagerness with which the 'new revelation' has been received by a certain class of minds, is a significant symptom of a natural reaction against the hard and earthly materialism that refuses to believe in anything that has not the evidence of the senses to vouch for it, or that does not admit of demonstrative proof."

We agree with that perfectly; and, in spite of the writer's assertion, this reaction is destined to go on, until Spiritualism is admitted to be the only solution of the question of the ages—"If a man die, shall he live again?"

The attempt to make Spiritualists discredit the reliability of certain mediums will fail of producing any other result than a closer scrutiny of all pretensions to mediumship, which will be beneficial to all concerned. The truth is what we are seeking, and exposure of falsehood and imposition can hurt n[illegible] but [illegible]e who are guilty of them.

In proof that modern spirit manifestations are produced by the same sort of "demoniacal" personages as those of ancient times, we quote the following from the "Telegraph Papers," published several years ago:

TABLE-TIPPING AND THE "RING EXPERIMENT" 1,500 YEARS AGO.—About the year 360, Valens, who was then emperor of Rome, consulted two soothsayers, as they were then called, concerning his successor in the imperial office. The process of evoking the required information was as follows: A three-legged table, made of laurel, was placed in the center of the room, and covered with a cloth, on the edge of which the letters of the alphabet were painted. Over the center of the table was suspended a metallic ring. Valens then asked who would be the next emperor. The table tipped, and the ring vibrated, and the letters over which it rested the longest were T—H—E—O—D. Valens afterward issued an order that every one in his dominions, whose name began with the letters "T—H—E—O—D," should be put to death—notwithstanding which, Theodosius was the next emperor. We take this account, second-handed, from the *Rerum Gestarum* of Ammianus Marcellinus, Paris edition of 1681, p. 552.

There are many ear-marks in this article in *The Occident*, which lead us to suspect that the writer can be no other than our "thoroughly educated" antagonist of the *Dramatic Chronicle*, and formerly of the *Californian*. Such well known and characteristic expressions as "table-tipping faith," "spiritist," "hierophants," "rope-tying, dark cabinet tricks," and numerous others, pretty nearly convince us as to their authorship. Now that he has fully entered on the field of polemical discussion, we hope he will drop all such silly epithets, which are only made use of by shallow minds, and prove his "thorough education" by a more thorough and logical statement of the real points at issue, and avoid the demoralizing habits of the Bohemian, if he wishes to secure respectful consideration from intellectual people, who do not adopt or reply to that style of *argument*.

M.

Spiritualism.

SECOND ARTICLE.

What the reformers in the commencement of the Christian era were to Judaism, and what Luther was in the sixteenth century to Popish Rome, Spiritualism was to Popular Theology twenty years ago. Since Judaism culminated, eighteen hundred years have elapsed. Every spark of living fire went out of it. Nothing but the bigoted, Pharisaical, formal practice of paying tithes of mint, anise, and cummin remained, while the weightier matters of the law were neglected. It never was anything more than a one-idea religion at best, and that lone idea became completely fossilized. The reform that came by Jesus of Nazareth tended to the breaking up that idea, and to the opening of the popular mind to a new truth. Hence the complete abrogation of all the rites and ceremonies growing out of that religion, which was founded in the shedding of blood, and in the spirit of revenge. Herein we see the adaptation of the doctrine of faith to the wants of the world at that time. Works had died out, and faith came to quicken works and inspire them with vitality. In order that the new idea should succeed, it was necessary for it to take the precedence and lead the van, or, in other words, make a new channel for itself; to get rid of the cold, dead formalities that had been foisted upon the people.

In like manner the doctrines of so-called Christianity culminated in Popish Rome in the sixteenth century. The doctrine of faith had been stretched to its utmost limit by Catholicism, until the burden became unendurable. Luther was an instrument in the hands of a higher power to commence an onslaught against the usurpations and tyrannies of the Romish Church. He said he would "make a hole in old Tetzel's drum," which was beaten to call the people together by indulgences; and he did it, too, most effectually. Here, again, we see the adaptation of the material made use of for such a purpose. Luther was just the man; fearless and bold, he plied the sledge-hammer blows which alone were calculated to break in pieces the tyrannical monster, that had subjugated Church and State, and held the world in darkness and thrall for hundreds of years.

Spiritualism, also, found the world, under the rule of Popular Theology, in a dark and benighted condition. The spirit of religious liberty which Luther, Melancthon, and Zwingle had breathed into the world, was strangled by Calvin while in its infancy, when he sent forth his system of religious ethics. Never, from Calvin's time to the hour when modern Spiritualism was born, had priestly rule been more bigoted and intolerant, than when the first infant cry of the new faith was heard. Whoever dared to take exceptions to the teaching of the clergy, whatever his or her social position, did it at the risk of ostracism from society, and of being pronounced an infidel and a candidate for the Devil's dominion. If bigoted priests had had the power to do so, they would have given a certificate of election at once, and a special emigrant train would have been called into requisition to convey him and others of the same sort to the courts of hell. Prayer-meetings and church-meetings in those days were one hundred per cent. above par. Religious revivals flourished with wild luxuriance and characteristic madness, owing to the ignorance and blindness of the people. So completely were they under the influence of the priests and their hell-fire religion, that the sound of a tolling bell, or the sight of a funeral train, with its waving plumes and sable pall, would strike terror into their hearts, lest they might be the next victims devoured by the insatiable maw of the grave, and find themselves "sizzling" on the Devil's gridiron, or perhaps wheeling brimstone, to keep up the fires and augment the misery of those whom they had loved most in this life. But, in the midst of this theological darkness, Spiritualism came, like a white-winged messenger of love to mankind. Before this child of the angel-world was of the age of the young Nazarene, when he was found among the Rabbis in the great Sanhedrim, it was found in the Sanhedrim of Popular Theology, disputing with the Doctors of Divinity with all the success that attended the young Jesus. Theology had closed the gate to immortal life, and had doubly guarded it—old Cross-bones on this side, and a yawning hell on the other—as though to frighten mankind from that door through which all must pass. It was peculiarly the office of Sp[illegible]ualism to break down this barrier between earth life and spirit life; to strike the scales from the eyes of the religiously blinded; to knock off the fetters of theological error, that had so long bound the human soul in their tyrannical grasp; to lift the burden of fear from the trembling slave of that old pagan creed, *called* Christianity; and most nobly has it done its work. In our next article, we will speak of some of the uses and beauties of Spiritualism.

T.

THE FIFTH LECTURE by Mrs. Gordon at Maguire's Opera House, on Sunday evening last, was considered by good judges to be the most argumentative and positive in its character that she has delivered in this city. She seemed to have an inspiration for the occasion which would have borne down all opposition, if there had been any one with sufficient temerity to attempt a controversy. The Bible was made the grand fortification of every position taken; and she hurled text after text at the heads of the clergy, who so strenuously oppose the new dispensation. One remark, in particular, is worthy of remembrance. She quoted the saying of Jesus in regard to the "signs that should follow them that believe." She asked why, if the clergy were the true followers of Jesus, and the spirits who are manifesting their presence among us are devils, the former do not "cast out" the latter, as Jesus said all those who believe should do. She instanced the case of Elder Knapp, at Stockton, who was himself "cast out" and very much cast down, likewise, by these "devils." There were many other good points in the lecture, for which we have not sufficient space this week.

M.

Woman's Rights.

It will be recollected, by those who have read the BANNER with attention during the past year, that we commenced a series of articles on the above named subject in May last. But, owing to the state of our health, and the incessant demands upon our time in speaking in various places in Oregon, where we were then laboring, we were obliged to relinquish our design. We now propose to resume the subject, and scan it somewhat closely. We stated, in our last article, that we did not like the phrase "Woman's Rights," but preferred what we consider a better and more comprehensive term, *Equal Rights*. The first right that we claimed for humanity was, to be born—and so well born, that there would be no need of being "born again." We discussed this claim in a physical point of view in our previous article; and we come now to discuss this right of birth in a moral point of view. We assert that the child, on its introduction to this world, has a right to a fair amount of capital to start out with, on the voyage of life, in the moral faculties. Parents who defraud their offspring in this respect are sowing to the wind, only to reap the whirlwind. They are sowing the seeds which, in future years, shall bear a hundredfold of tears, sorrow, bitter anguish, and prematurely gray hairs. Children born in wedlock, in a majority of cases, are merely accidents, incidental to the animal gratification of the parents in the sexual relation. They spring into existence undesired, and are born into life unwelcomed. They are but the abortions of Nature, bearing the indelible impressions of the passions in which they were conceived, and also of all the inharmonies which environed the mother prior to their birth. What can we naturally expect of human beings developed under such unfavorable circumstances? We can do little for the race by attempting to purify the stream, so long as the fountain from which it flows is pregnant with evils almost incomprehensible, and even indescribable. Every true physiologist knows that the sympathy of the mother's mind with her embryo infant is so powerful in its nature, that the child becomes the embodiment of every emotion of her soul. In this view of the subject, how fearfully great is the responsibility resting on those who become parents; and how thoughtlessly do a majority of them rush into this really sacred relation! But these *accidents* occur again and again, until the family becomes too numerous—multiplying the maternal cares, until life becomes unbearable, from wasted energies and over-taxation of physical powers. Disease steps in, and henceforth there is little rest to the victim of the husband's passions this side of the grave. She feels that something must be done; she cannot hold on to life much longer, with this constant drain upon her physical system. Were it not for those little ones that she has brought into existence, and who so much need her care, she would gladly welcome the grim messenger that shall bring a happy relief to her sufferings. She determines to bring no more children into existence; and, knowing no other means of escape, she resolves to take the life of the unborn. *Right here the dark picture deepens in horror.* Murder enters the mother's heart, and that of the most horrid description—infanticide. The mother becomes a murderess. But we have no word of blame for the mother; it is the frenzy of despair which prompts the act. Can that thing, her husband, walking on two legs, sometimes called a *man*, be justly considered as more than a brute? Nay, he is even worse; brutes never act thus. But he pleads his legal rights, and the priest, the law, the marriage institution sustain him. Sometimes, however, the effort to produce abortion fails; Nature runs her course, and the child is born; and what else can it be but a natural murderer? The inherent instincts of his being are of a character to lead him to hold human life in light esteem. Being a child of passion, his nature will the more readily flow in the deep psychological channel made for him by the all-absorbing thought of the maternal parent during the time of gestation. This illustration, in principle, is applicable to all the ante-natal conditions of human life. We leave the reader to make the application. "But," says one of a fastidious temper, "you deal harshly with the subject." Our reply is, It is the truth, and the evil is a great one, existing in all classes of society, among the rich and poor alike. This crying evil is strongly intrenched behind an almost universal custom, guarded and watched over in secret; it is the gnawing worm that is eating out the vitals of social life. It is sapping the very foundation of society, and sending forth the progeny of the race already damned, as far as this life is concerned; and the advocates of the lazar-houses, namely, the priests, damn them in the life to come. Nothing will ever work a cure for this evil, so long as women are sold to men for home, gold, and bread. Nothing short of giving woman the right to control her own person, and to say when and under what circumstances she is willing to take upon herself the maternal relation, will remedy this great evil.

T.

MRS. FOYE'S SEANCE at Dashaway Hall on Tuesday evening last was [illegible]ll attended, and the tests given were as satisfactory [illegible]s usual to a large majority of those present. T[illegible]ere was one person, however, who had the misfo[illegible]rtune to be placed on the committee, and who, notwithstanding he admitted that there was no trick or deception on the part of the medium, yet could not be satisfied that the whole exhibition was n[illegible]t a delusion and a snare. This individual has a very small head, and a singular lack of the faculties of Causality and Comparison; and this poverty in those intellectual powers makes him reliant solely upon a sort of low cunning and shrewdness. These qualities make a man suspicious and jealous of imposition, without enabling him to detect the difference in the appearances of truthfulness and deception. The individual who made these incoherent and ill-judging remarks, has, according to his own account, tested all the mediums in the United States, and found them all to be humbugs. Mrs. Foye made the sens[illegible]le remark that it was too late in the day to make such charges against mediums, or the manifestati[illegible]ns given through them.

M.

THE PROGRESSIVE S[illegible]AL at Dashaway Hall, on Wednesday evening [illegible]st, was a decided success, financially and otherwis[illegible]e. It was the first of a series of parties to occur every month till further notice.

Arrangements for a State Convention.

SAN JOSE, January 27th, 1868.

EDITORS BANNER OF PROGRESS:—The members of the Spiritualist State Central Comittee, residing in Santa Clara county, have signed a call for a Delegate State Convention, which they respectfully ask you to published in the BANNER. Members of the State Committee residing in other portions of the State can authorize you to add their names to the call, if it meets their views. If not, and they will send you a better one, the Santa Clara members will cheerfully sign that; their only object being to aid the proposed movement.

In case the proposal for a Convention is favorably received, it may be well to suggest that, in localities where there are no local organizations, the Spiritualists should convene in their respective counties, choose their quota of Delegates, and furnish them with proper credentials. Where Societies are already organized, a special meeting should be held for the election of all the Delegates to which the county or district is entitled; provided that, when there are two or more Societies in one county, each Society shall choose a number of Delegates proportioned to the number of members of their respective Societies.

As a preliminary measure, a Committee of Arrangements should be appointed by the Societies nearest the locality of the proposed Convention—three from San Francisco, two from Sacramento, and one from San José—three of which shall, constitute a quorum for the transaction of business. This Committee should have power to make all the preliminary arrangements—to secure a hall for the use of the Convention, engage speakers, etc. The names of the Committee should be published in the BANNER, and, as soon as practicable, a meeting of the Committee should be held in San Francisco, for the appointment of chairman and the transaction of such business as may be deemed necessary.

S.

UNDER the head of "Supernatural Sights and Sounds," the *Daily Times* says:

"We have no faith whatever in ghost stories. The spirits of the dead do not linger round about the houses where they die; and there is nothing connected with the supposed haunted house of San Francisco that may not be explained as the result of natural causes."

In the first place, we should like to know how this wiseacre ascertained that "the spirits of the dead do *not* linger round about the houses where they die." How can a negative proposition like that be proved? In the second place, the manifestations of the presence of spirits are not *super*-natural, but strictly in accordance with natural law; and of course are susceptible of explanation—the explanation which all Spiritualists give them, and no other. An attempt to dodge this conclusion by ascribing such manifestations to creaking shutters and rattling tin roofs—ignoring altogether the intelligence exhibited, and the previously unknown facts communicated, by the spirits of the departed, will prove a failure. It may be easy to account for the production of strange sounds, *in some cases*, in the several ways suggested by the *Times;* but what will the skeptic do with sounds which "talk" in every language known to men, as they do at Mrs. Foye's séances, and communicate facts previously known only to the questioner?

M.

ITCHING EARS.—A large and, in some sense, respectable class of religious persons possess this peculiar kind of ear. That organ has become diseased, and the disease is chronic. Their ears must be tickled, otherwise they will not listen. Novelty attracts them; in fact, anything antiquated is received at a serious discount.....Itching ears are fashionable at present: perhaps they outnumber any other species. You find them in every congregation. They threaten to take the Church and lead it captive at their will. What is it but the effects of this disease that furnish audiences for the séance or listeners to the utterances of modern infidelity? What but this causes so many to forsake the old and venerated paths in which the fathers walked? Would that some skillful doctor might discover an adequate remedy by which itching ears could be healed. His name would become renowned among the benefactors of the age.—*The Occident.*

There is a disease with which clergymen and priests of all religions have ever been infected, and which has always defied the skill of the best doctors—even of doctors of divinity. This disease is called the *itching palm*, and its seat is in the hand of every so-called preacher of the gospel. We despair of a cure being effected in the present generation, in which the disease seems to be more virulent than in any preceding one.

M.

INVESTIGATE.—A correspondent writes to the *Times*, suggesting an "investigation" of the ghostly phenomena recorded in that paper day before yesterday. By all means let us have an investigation. Let it be ascertained whether those "ghosts" can stand a cross-examination. Let a committee be appointed to occupy the house for a week, with free lodging and free whisky, and we will warrant that none but bottled spirits will appear—and that *they* will disappear with marvelous celerity.—*Dramatic Chronicle.*

Let the editor of the *Chronicle* be placed on the committee, and *we* will warrant that the "bottled spirits" will disappear with "celerity," but it will not be "marvelous" to those who know him.

M.

"LE SALUT" (SALVATION).—We have received a copy of this new Spiritualist paper, published at New Orleans, La. It is handsomely printed in French and English, and bears for its motto, "Le Spiritualisme régénérera le Monde," (Spiritualism shall regenerate the World.) The articles in this first number are of the most progressive character, and evince an intellectual appreciation of the significance of the new dispensation from the spirit world. The paper is published by an association of Spiritualists of New Orleans. It consists of eight pages, four in each language; and the subscription price is four dollars per year.

"LE SALUT," the new Spiritualist paper at New Orleans, publishes communications from the spirits, under the head of "Voices from beyond the Tomb." It also gives an account of a religious ceremonial at a Roman Catholic church in that city, to which "cards of invitation" were issued, similar to those for a public dinner or a masquerade. The editor hits off this and other practices of the holy Church with considerable point and ability.

M.

COMMON SENSE.—The present age seems to be characterized by an entire lack of common sense. There is an abundance of uncommon sense..... There is a vast amount of religion, but very little Christianity.—*Pacific Gospel Herald.*

These religious papers are learning to tell the truth very rapidly, since the advent of modern Spiritualism. We shall have them all on the right side by and by.

M.

PHENOMENAL FACTS.

Trance.

The Indianapolis *Herald*, of a recent date, gives the details of an extraordinary series of psychological developments in the person of a young servant girl, resident with a family in Whiteland, Johnson county, Indiana. If the story is but half true, it surpasses anything of the kind we have ever heard before, and is well worthy the attention of those of our readers who delight in the record of remarkable events. It seems that several weeks since, Miss Van Arsdale, a young woman about seventeen years old, living at the house of a family near Whiteland, in the capacity of servant, was taken sick with something like hysterics. She had been confined to her bed a little over a week, when to all appearances she died. The body did not entirely lose its warmth, and a very slight pulse remained. The people with whom she was living supposed that she was dead, and were making preparations to bury her, when the physician interfered, forbidding any such step. After remaining thus twelve hours, consciousness returned, and the girl pronounced herself much better. She then went on to describe her sensations and experiences during the trance, averring that she had visited heaven and hell, and had conversed [illegible] many persons whom she had known on earth. [illegible] of seeing persons in both places who had died; in heaven, a young man named Q[illegible] although at one time a professor of relig[illegible] in the last year or two of [illegible]'s life led a [illegible] in hell, the two men Hatchell and Patterson, who were lynched at Franklin on the night of October 31st, for the murder of Lyons, at Greenwood. Miss Van Arsdale sent for a number of persons in the neighborhood, and not only [illegible]parted to them news of lost friends, but told of s[illegible] committed by them supposed to be unknown by [illegible] one. Among others, was a man who participate[illegible]n the execution of the men named above; she [illegible]d him that he had been there that night, (which acknowledged), and had in the sight of God [illegible]mmitted murder. Previous to this, the names [illegible]he band had been kept a profound secret, and [illegible]is man had not even been suspected. She na[illegible]ated a good many tragic things, relating mainly [illegible] individuals both in this world and the other, n[illegible]ny of which would have been almost impossible f[illegible]her to have invented.

But the strangest part of the story is [illegible]t to come. A few hours after the expiration of the first trance, she predicted that she would have another, and told to a minute the time it would commence and at which it would end. Everything turned out as she had said; at the exact time she fell into the same state. In an ordinary trance, or cataleptic state, respiration is not suspended, but in this case breathing could not be observed. She was to all appearances dead; but the pulse beat faintly, and the body was not cold. All sensation was gone. The physician made numerous experiments, pricking the body, opening veins, and so forth, to discover if there was any deception. In the end he was perfectly convinced that there was none. At the expiration of the time set by herself she came to, and in a few hours was well enough to leave her bed and go about the house. The story of her experience in the second trance was similar to the first one, and was confined almost wholly to individuals. She seemed unable to describe the places she had been in, but gave histories of events and persons with remarkable minuteness. She also said that she would never have a recurrence of the trance unless she should commit some flagrant sin.—*Brooklyn Daily Union.*

SINGULAR DREAM.—We record the following for the benefit of all who may be interested in the study of psychology. On Sunday night an attaché of the *Union* office received a written notice of an addition to the population of the world, and handed it to our foreman for publication. Having retired to rest, he dreamed that he was confronted by the happy father, who demanded in very explicit language to know the reason why the occurrence was published under the head of "Deaths," when it should have appeared in the column of "Births." Again falling asleep, he dreamed that the same interview took place, with the addition of the presence of a third party—one who permits no errors to pass unnoticed, and who on this occasion expressed his decided disapproval of the mistake referred to, and even included in his remarks mistakes and errors of every description. The attaché again awoke, just in time, in his opinion, to save himself from being granted an unsought leave of absence, and, rather than take the chances of what might occur during a third nap, arose and proceeded to our press-room. Our presses were just commencing to strike off the morning edition, and, glancing at the cause of his disturbed slumbers, he saw to his astonishment that the notice of birth alluded to, although properly set up, was published under the caption of "Deaths"! The press was stopped and the notice inserted in its proper place. The attaché alluded to is not a typo, nor in any way employed in that department.—*Suc. Union, Jan. 21st.*

THE IOWA "TALKING BABY."—The Ottumwa (Iowa) *Mercury*, of 14th September, says:

"A few weeks since, we published an account of a babe six months old being gifted with the power of speech. The article was copied in the newspapers all over the United States, believed by some and ridiculed by others. We have received many inquiries in regard to it. On Saturday last a lady from Vernon, Van Buren county, paid us a visit, with the purpose of getting some information concerning this truly wonderful case. We had already published all we knew about it, except the name of the parents of the child. This information we gave to the lady, who immediately set out on a pilgrimage to Keokuk county. She returned here yesterday, and confirmed all we have published. The babe is the child of Jacob and Sarah Shoemaker, who live in Lancaster township. When it was six months old, it was crying lustily one day, and the mother could do nothing to pacify it. At last it spoke with startling distinctness, these words: 'Give me a drink of water.' Since that time it has spoken several times. It is now seven months and a half old, and has a very intelligent and striking appearance. It may be of interest to say that 'Georgie' has brilliant black eyes, five or six shining teeth, and seems to understand all that is said to him. A day or two ago his mother attempted to give him some medicine, but the little fellow very emphatically refused, with the remark that the article was not good. We publish these facts to gratify the curious, with the hope that some one will explain the mystery."

E. W. MOORE, of Sandusky, Ohio, according to the *Register* of that city, has been asleep since November 29th, and appears to be getting along well. A severe illness, from which he is recovering, is the supposed cause of his somnolency.

PRENTICE tells that a wag once imposed upon the editor of the Baltimore *Sun* the fifth chapter of Matthew's Gospel as an original article, and that its origin was not detected until after the paper was printed.

MRS. GORDON'S LECTURES will in future be given at Mechanics' Institute Hall, commencing on Sunday evening next.

EIGHT-HOUR BILL.—The bill fixing eight hours as the legal day's work has passed the Assembly. Only four votes were cast against it.

WILLIAM SHAKSPEARE has sold out his interest in the Kalamazoo (Mich.) *Gazette*. He is dissatisfied with that *Hamlet*.

Excerpts from Dr. Hallock's Boston Address.

As the publication of the entire address of Dr. Hallock at Music Hall, Boston, Dec. 8th, 1867, would occupy too much of our space, we have contented ourselves with extracting a few of its beauties, and transferring them to our columns. These paragraphs are full of beautiful thoughts:

DAWN OF SPIRITUALISM.

When the reality of conscious existence beyond the grave first became an established fact in the mind of the Spiritualist, he felt himself to stand in the warmest and brightest mental sunshine that ever illuminated the intellect of man. Then, for the first time, he saw himself in the light of immortality; the mortal being suddenly transformed into the immortal; the "threescore and ten years" of his earth-life lengthening into eternity.

Those of you who have been the subjects of this spiritual illumination will bear me witness that, in the early dawn of its consciousness in the soul, its auroral splendors were beyond the power of words to describe. So glorious, indeed, was the light in which the Spiritualist first saw himself—so absorbed were its rays by his own soul, that his attention became fixed upon the life which it revealed to his enraptured senses, and he did not dream that it was to be reflected back from himself as a center, upon *this* life, as well as upon that which lies beyond the grave, showing the popular notion respecting both to be alike [illegible] and their true signification by the darkness of [illegible]d of his experience he [illegible]ight retain his position [illegible]s place in the political [illegible]rch, and might pursue merchandise, or his agriculture, with his accustomed satisfaction; or rather, perhaps, with far greater, because, while his business made him rich, and his church-pew made him respectable, his intercourse with the spiritual world gave him the assurance of a higher life still. And so, with a comfortable prospect of *the very best of both worlds* before him, it was but natural that, for a time, he should continue to accept, with the old compliance, his politics as dictated by his party, his religion as taught him by his priest, and should conduct his business, as of old, upon the universal maxim, Buy the cheapest, sell the dearest, and leave his Spiritualism for the private delectation of his leisure hours.

This was "sitting under one's own vine and fig-tree" to some purpose. And, doubtless, while he realized that he was only a child to be fed and nursed, it was but right and proper that he should rock himself asleep in the cradle of his own spiritual security, and awake, not to labor, but to the delights only of that easy-chair, around which cluster the ministering spirits of departed loved ones. He was not then a man to work; he was a babe but newly born. He could rejoice in the light, but it revealed to him no labor, no sacrifice of personal ease; nothing to do but to eat the spiritual bread and butter so bountifully provided for him, and swing on a gate all day long, and be happy. He could not be expected to know that natural law has so fixed it that the cradle-pleasure belongs exclusively to infancy, and that, for a *man*, in all this universe, there *is* no easy-chair except at the end of an honest day's work. Idleness is not ease; the slumber of indolence is a nightmare and its pleasure a weariness. But he had not yet discovered that the law held with spiritual idleness and spiritual slumber as well. In the Sunday school he learned to repeat the parable of the ten talents, but he had yet to know that they were the expression of an eternal, spiritual law. In short he was not yet able to read what God writes upon the wrapper of each gift to man: USE IT OR LOSE IT. Indeed, he was not then conscious that any such condition encompassed his gifts.

THE SPIRITUAL HEAVEN NOT REST, BUT LABOR.

I trust it cannot be true of many of us to-day, that we have yielded to the childlike temptation to sit down in luxurious spiritual ease. We are old enough now to know that the "vine and fig-tree" whose fruit and foliage are to yield *us* food and shelter, are to be planted by our own hands, and the seat beneath their protecting shade is to be made easy only through the exercise of the power that is within us.

At the first it was necessary and therefore natural that the affection and intellect of the Spiritualist should be absorbed by himself, because his first work was self-verification. The lever is not a lever unless with a fulcrum to rest upon: and if it is to be of the Archimedean type, that is to say, a lever capable of moving the world, it must needs rest upon a fulcrum, the immovable solidity of which is first to be made sure. Theologians, with more honesty than wisdom, have essayed to move the world by placing their lever upon a *book* by way of fulcrum; *spirits*, with the scientific knowledge which comes from a broader observation of ways and means, place it upon the *illuminated human soul*.

Hence it was in due order of law that the spiritual world should take care to make the Spiritualist sensible of a degree of independence and security, which, pushed by his own folly beyond their proper limits, make of him a thorough egotist, and extinguish in his soul every spark of genuine sympathy with the common interests of mankind; but which, properly understood, make of him a substantial fulcrum for that spiritual lever which is to move the world of thought from center to circumference.

AMERICA CANNOT BE AN IMITATOR.

I think we may say with positive assurance that Nature does not require of America to be a *fac-simile* of Europe, from the fact that Nature herself furnishes no such examples of mere imitation. Her minerals, vegetables, animals, *men*, have each a distinct individuality. She cannot afford but one England, for example; nor would human nature bear another if she could. And, pursuant to the same economy, she gives us one Moses, one Socrates, one Jesus, and one Jefferson—all great, all different. Columbus performed a worse than useless labor in the discovery of a new world, if its natural use be that of mere new soil in which to plant old, worn-out ideas. The Eastern Continent has ample space for these, were they worth the planting. But these ideas, however venerable by the use of centuries, which so exhausts the soil of society that it does not even bear the common privileges and comforts of life for the majority of its members, so that they annually run from it by tens of thousands, should be a hint to us, were there no other, that they are not worth growing here.

A DEAD THEOLOGY NOT SUITABLE.

Shakespeare makes Macbeth to say that before his time there were simple folks who believed that when the brains were out, the man had gone; but, from a somewhat troubled personal experience, it appears that he was obliged to abandon that theory; and we know, from examples numberless as autumn leaves, that with the *spiritual brain* in a state of *asphyxia* men may still walk the earth self-deceived, and deceiving others, by an *appearance* of life, which in reality is a *death* such as no mere animal carcass can be the subject of. Now, for the dead to bury the dead, as advanced by Jesus, is sound economy; but when the dead insist upon burying the living, (which is the present effort of our accepted religion,) however gorgeous the sepulcher, or imposing the funeral ceremony, in a country not overstocked with live men, the work is certainly at variance with the practical character to which as a people we aspire.

POPULAR DEFINITION OF SPIRITUALISM.

The popular use of the word, at best, is always in its smallest sense, but most commonly with no sense at all. That is to say, the word Spiritualism or Spiritualist conjures up before the popular imagination a variety of phenomena which are at once ascribed to common jugglery or automatic action of the brain, (or to other wise words having no relation whatever to the real facts they are used to explain,) and—that is all. Spiritualism and Spiritualists, by this easy, popular conclusion, are thus easily swept out of the popular regard. Our American Dictionary indicates a broader meaning. According to Noah Webster, Spiritualism is "the doctrine in opposition to the Materialists." That is it. The popular imagination has simply mistaken the proof of Spiritualism for Spiritualism itself. The facts are not the doctrine; they are simply the proof, and the only and all-sufficient tangible proof that there is a doctrine utterly opposed to that materialistic one, styled Rationalism, which, that it *may be rational*, is obliged to close its understanding against the Spiritualism of the past, and its senses against the daily evidence of its existence in the present.

POPULAR IDEA OF THE SOUL, AND OF THE FUTURE STATE.

A man looks out upon the universe from himself, and he sees of it precisely what is in his own consciousness; no more, no less. With certain exceptions, which will take care of themselves, those who give tone to the popular religion and party politics of this nation, the priest and the editor, have no knowledge whatever of spirit, or laws of spirit; and hence, from their point of observation, they can have no more real comprehension of what they see, than a cunning animal has of what it sees. When a Churchman speaks of *spirit*, he means *body*. Notwithstanding his faith in "Holy Scripture," so far is he from any consciousness of *being* "a living soul," that he does not even *expect* a soul when he goes home to God; he only expects, or rather *doubtfully hopes*, that the scattered dust of the body, which he supposes himself to be, will be gathered up in the incomprehensible resurrection which his creed sets forth, and he will be *that* again. The average editorial consciousness is oblivious of both soul and body. In his estimation, parties only have necessities. His two only actual realities are the paper which he prints and the party which supports it.

SPIRITUAL PROGRESS IN EUROPE AND AMERICA CONTRASTED.

The prominent European nationalities have culminated. They will, doubtless, still further elaborate what the peculiar genius of each has evolved, but they will never create anew. They are content with what they have, or can *make* of what they have. They have no aspiration reaching beyond; and the satisfaction of the nation reflects itself in the individual. With America, all is different. To the magazine essayists, who monthly shed bitter ink and lachrymal apologies over her need of literary culture, correct taste, and want of sense in not submitting herself gracefully to European criticism, I have this to say: that the *real* America, is too much troubled with the sphinx-riddle in her own soul, to be greatly careful whether her taste be of the purest or her culture of the highest, according to the ruling standard. In fact, that she is rather indifferent, especially after the experience of the last seven years, as to the opinion of Europe in *any* of her affairs; beginning dimly to perceive (let us hope) that her religion, her philosophy, her music, her poetry, her art, her freedom, and her glory, unrivaled beneath the stars, are all included in her *spirituality* yet to be!

To this end, namely, that she may awake to the consciousness of herself, is modern Spiritualism. And here, again, is history repeated. Modern Spiritualism is *ancient* Spiritualism more perfectly expressed and better understood. Its saving power has grown with the ages; its influence keeps even pace with the march of mind. Always in advance of the current thought of the age or of the nation in which it repeats itself, it is the veritable sphinx-riddle of every age, and the nation to which it is propounded must solve it or die. When the crude unreasoning Israelites accepted it through Moses, they prospered and became a great nation. But when the Israelitish mind, through years of spiritual decadence, failed to recognize its repetition in *Jesus*, its influence was withdrawn, and—we know the sequel. History repeats itself. This is the maxim of experience, and it cannot be too well considered. In the light of it, compare the spiritual condition of the Jewish Church of the times of Jesus and his immediate followers with that of the Christian Church of our time, and *know* that the pomp, the love of domination, the display of ceremony, and the utter abnegation of all that is spiritual and real, which characterized the ancient rational religion and genteel rationalism of that day, is more (if more be possible) than repeated to-day in the reputed Christianity and materialistic philosophy of the age and nation. And what occurred in Judea just previously to the eternal sunset of that ancient nationality, *also* repeated itself about the middle of the present century in this country. That is to say, the spiritual world, by fact and truth, *again* appeared and challenged the observation of man, seeking, as of old, through its outward acts of more than mundane possibility, to make a lodgment of their *inward significance* in the awakened consciousness of man.

In the light of these facts of history and observation, the question that should press upon the American thinker—upon the American statesman, (if we only had one,) is, Shall the *fate* of the Jewish nation be repeated in this? Shall it, too, crucify its Savior only to secure its own destruction? Must it pass into history with the basic instinct of its inner life, with all that can give it prominence before the ages, or favor in the sight of God, unrealized? Thoughtful minds, carefully considering the problem, must answer that the *tragedies of history need never to be repeated*. To that end is history, could we but read. The true, the real *must* repeat itself forever; ever becoming in the mind of the student more true and more real; for nothing changes but man's conscious relation to the true and real. But the *blunders* of history, only possible in the darkness of a slumbering spiritual consciousness, will fade into annihilation under the steady gaze of that awakened eye which is but just opening upon the sublime possibilities of *this* life, as they stand revealed in the light of a life which is eternal.

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THE SECOND ANNUAL STATE CONVENTION OF SPIRITualists of the State of California will convene at ——— Hall, in the City of San Francisco, at 11 o'clock, A. M., on FRIDAY, THE FIRST DAY OF MAY, 1868, and continue in session three days, or more, at the discretion of the Convention.

Spiritualists residing in the various parts of the State shall be entitled to representation in the Convention in the proportion of two Delegates for each Senator and Member of Assembly the County or District may be entitled to in the State Legislature, such Delegates to be chosen in the manner deemed most advisable by the organized Societies and individual friends of Spiritualism, in the Counties or Districts to be represented.

The specific objects of said Convention shall be:

First—A better acquaintance with each other, and a friendly and social interchange of thought and opinions.

Second—To exhibit our principles, and our numerical strength and ability to maintain them, in a manner to commend recognition and respect.

Third—To secure concert of action among all Spiritualists and friends of progress on this coast.

Fourth—To consider the best means of providing the rising generation with a healthy and natural education, and of supplying the demands of inquirers after truth with the purest, truest, and best of all that can be obtained by means of Spiritual literature, lectures, and other modes of imparting a knowledge of our sublime faith.

Fifth—To consider, and, if thought best, to adopt, some plan or organization, by means of which we may be enabled more effectually to carry out the objects here set forth.

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Our steps, whate'er betide,
With watchful care their *charge* defend,
And evil turn aside."

—CHARLES WESLEY.

NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble on Sunday, (to-morrow,) February 2d, at 2 o'clock, at Dashaway Hall, Post street. Friends of the Lyceum are cordially invited to be present.

From the Cheshire Republican.

Lines in Memoriam.

MARY EDITH PITTSINGER.

[Daughter of Edward Pittsinger, and a niece of the writer, died Septem er 7th, 1867, aged 15 years, universally loved by all who ow her.]

O, touch harp gently ! dear Edith has gone,
In her y and youth, like a star from the dawn !
O, spe her softly ! for deep in each breast
Lies a sorrow that robs us of rest !
In that sad parting how meekly sh
The light from the morning, and joy ul.

O Edith ! the patient,
The gentle and free !
From those who so loved thee,
O, why didst thou flee ?
Say, why didst thou waken
The life in each soul,
By the love that serenely
And charmingly stole
O'er the dawn of thy spirit,
Thy meekness and grace,
Whose angelic beauty
Shone bright on thy face?
That life in its beauty,
O, where hath it flown,
In its dawning so sweetly
Entwined with our own? !

O, grieve not our parting ! in patience I wait
Thy coming beyond the dark regions of fate !
The love that lies bleeding, the peace that hath flown,
Through sorrow shall make me more dearly thine own.

Arise, then, and grieve not,
O, grieve not thy fate !
Beyond the dim portal
Thy coming I wait !
The star of the morning,
Thy presence, hath flown,
Ere the joy of its dawning
Around me had shone !
But the love that united
My soul unto thine,
So cruelly blighted,
Immortal doth shine !
That love so imblended
With peace and delight
Hath newly ascended,
And I bathe in its light.
I drink of the fountain,
And lave in the stream,
That play in this beautiful
Land of my dreams—
And it gladdens the parting,
The pain of that night,
When in sorrow I patiently
Fled from thy sight !

Arise, then, and grieve not ! O, grieve nevermore !
For Edith awaits thee beyond the dark shore,
Where the sorrow of parting, the tones of despair,
Awake not the thrill of the balm-scented air ;
Where the breath of the morning in rapture exhales
To music that lingers in love-breathing vales,
And the warble of birds and the play of the stream
Are sweeter by far than the Orient's dream.
'Tis the bright Summer Land, 'tis the land of the morn,
Where the soul to new beauty and glory is born ;
There is life in its waters, and joy in its breeze,
Delight in its verdure, and balm in its trees,
In its morning a glow, and a blush in its eve,
More pensive and soft that the fancy can weave.
'Tis the home of the spirit, the bright Morning Land,
In its heaven of beauty, transcendent and grand,
Where the soul from its orbit of sorrow and pain,
Encircled with wisdom, forever shall reign.
Arise, then, and grieve not ! O, grieve nevermore !
Your Edith awaits you beyond the dark shore !

Arise from thy sorrow,
Awake from the night,
The gleam of the morrow
Shall gleam on thy sight !
Arise from thy sadness,
Awake from thy woe,
The light of my spirit
Around thee doth glow !
The rays that entwine thee
Immortally shine,
For this life doth enshrine thee,
And make thee divine !

O, touch the harp gently ! this Child of Our Love
Speaks hope to the soul from her bright home above ;
She lives, and her beautiful spirit doth shine
Transfigured and glorious, immortal, divine !

ELIZA A. PITTSINGER.

A Squeezed Rabbit.

It was half-play day. Alfred and Pansy were bent on improving the "shining hours," but they could not agree as to the best way to do it. Pansy wanted to keep school, and Alfred wanted to run a Pacific Railroad and American Telegraph Company through the hall.

Party spirit ran high. The balance of power in Europe was nearly lost, but a bright thought of Alfred's restored matters to a happy equilibrium.

"There, I almost forgot! Sam Hardy promised to lend me his rabbits. Let's go for them now. We'll play, they are a menagerie."

"Won't that be splendid? I never saw a rabbit, except one squirrel, in my life," said Pansy.

"Well, did I ever!" shouted Alfred.

Pansy joined in the laugh, though she did not see anything funny. They started for the rabbits, but at the gate Pansy drew back.

"Say, Alf, we ought to ask mamma," she urged.

"No such thing. After the rabbits are safe in the sitting-room she won't say a word; but if we ask her beforehand, she'll say she can't have such a clutter."

"Mamma won't like it. I'm going back to ask her."

"If you aren't just as mean as you can be! Here, I've given up my railroad and everything to please you, and now you're going to go and spoil it all.

Pansy was not convinced, but s was silenced, d she foll wed Alfred submissively.

am only lent them one rabbit, because the other as sick. Alfred took possession of that one, and Pansy was only too glad not to have to touch it, for she was afraid of everything that crept, or crawled, or jumped, except White Toes, her kitten.

Alfred led the way round to the end door. Instead of going in, he said:

"Look here, Pansy, you run up and ask mamma if we can bring him in. It is kind of mean not to say a word. If she doesn't want him in the house, we can take him into the shed. I don't care so very much."

Pansy came back in a minute to say "yes," and they brought the rabbit into the sitting-room. They played menagerie. Alfred was keeper, and Bun was elephant, lion, and giraffe, by turns. Pansy had a tender spot in her heart for Bun; but she liked the looks of him better a little way off than close to. She would call "Bunny, Bunny, pretty Bunny Pinkeyes," just as Alfred did, and hold out some clover, but the minute the rabbit came leaping toward her, she ran with all her might. But Alfred was not a bit afraid, and the rabbit liked him, and would eat out of his hand. They could have played with him till bedtime, and not been tired of it, but their mother came in and said they had had him long enough, and must take him home.

So Alfred caught him, and they carried him back to his pen. After they had fastened him in, and just as they were going to leave him, Pansy thought to herself,

"Now, I will be brave, and take hold of him just once," and as he came up to the front of the cage, she put her hand through the bars and gave him a clutch. He tried to get away, but the harder he tried, the tighter she held.

It was hardly a second before Alfred saw what was going on.

"O Pansy! let him go! Let him go! You'll kill him!" he screamed.

Pansy dropped him as if he had been a live coal, but he had had a tight squeeze, and could only crawl a little out of reach, and lie and pant, and wink his eyes pitifully.

"O dear! Have I killed him?" asked Pansy, out of breath with fright.

"Just like a girl, not to know enough to take hold of a rabbit by his ears," muttered Alfred.

"It's a dreadful way. I guess you wouldn't like to have anybody take you up by your ears," said Pansy.

"O, my stars!"

"But, do you suppose I have killed him?" asked Pansy.

"He isn't dead yet," said Alfred, hopefully.

"It would be so dreadful—the other one sick and all! O, I would rather have hemmed a whole sheet!"

"Perhaps he will get over it. There! he's going to move now."

"If he would only just jump once!" said Pansy, brightening as the rabbit stirred. "Isn't that Sam? O dear! where can I run to?" she added, hearing the grass rattle.

It was only the wind, but Pansy was too scared to stay.

"I guess I'll go home, Alf; and don't you tell who did it. You watch a little longer, and perhaps he'll get over it."

"No, I won't say a word," replied Alfred.

Pansy went home, and Alfred came a little later.

"Is he dead?" Pansy asked, meeting him at the door.

"No, he is jumping all about."

"O, I'm so glad!"

"Not the one you squeezed, though. He crawled off into the back pen, and didn't come out again. I haven't seen him for ever so long."

"O Alf! what shall I do?"

"Set the mouse-trap and catch a rat, as you wanted to the other day, and give that to Sam."

"It's too bad to laugh at me."

Alfred sobered down a little. "Let's go and tell Sam all about it."

"I never could."

"That's what mamma made me do when I broke old Lucy's gate swinging on it, and when I kicked my ball through Deacon Brown's cellar window."

"But mamma gave you some money to pay with."

"Not for the window. Don't you remember, it took every cent I had, and I had to go without the badge for our foot-ball club? But I don't believe but what she'll give you some money, if you'll ask her."

Pansy shook her head and ran away. But the rabbit's eyes kept staring at her out of every corner. She tried to forget, but it was no use. Everything reminded her of it. Even the purring of her kitten when she went to bed, and White Toes nestled up against her cheek, made her think of the poor, panting rabbit. She gave White Toes a shove that landed her on the floor, for she was angry with herself and everything else. But Kitty begged so plainly and so hard to be taken back, that Pansy was sorry, and called her up to her old place, and went to sleep with one hand on her back.

Pansy did not say anything about the rabbit all the next day, till towards night. Then she crept up to Alfred and asked, in a whisper, for fear some one would hear her.

"Do you suppose twenty cents would buy Sam another?"

"I don't know. They cost lots."

"I'd stay in from recess a whole week before I'd touch that rabbit again!" said Pansy, going to look for her money.

"I thought I had twenty cents, but I've lost ten," she said, coming back. "Do you suppose he'd be willing to take White Toes instead?" and Pansy burst out crying, for her heart was bound up in White Toes.

"He'd be a mean fellow if he did. I'd never speak to him again as long as I lived."

"If he would only take White Toes; perhaps he wouldn't fight me then," said Pansy, giving vent to her great fear.

"I'd like to see him touch you!" said Alfred, putting his teeth together. He would have risked anything to protect Pansy.

Pansy pictured to herself Alfred flying off at right angles from under Sam's feet—for Sam was very strong—and did not feel much easier in her mind.

"I never can tell him," she said.

"I'll go for you."

That would never do. She was more afraid for Alfred than for herself.

"No, I'll go myself, and I'll give him White Toes," she said, just above her breath.

"You sha'n't go alone, anyhow," said Alfred.

They started, Pansy hugging White Toes with all her might, not daring to look at her, nor speak to her, nor think what was going to become of her. Just before they reached Sam's house, Sam came out with both rabbits in his arms. Pansy was too frightened to speak, for she thought both rabbits were dead, and Sam was coming to lay it all to her, but just then they jumped.

"O, they're alive!" shouted Pansy.

"Alive! I should think so. Much as I can do to hold 'em," said Sam. "Something ailed 'em yesterday, but they've got all over it."

Pansy whirled round on her toes, and chattered to White Toes:

"O, you little darling, humpty, dumpty! you're better than forty-'leven rabbits," and she ran home as fast as she could to kiss White Toes.—*The Advance.*

AN interesting case occurred at Baltimore, where a child was claimed by two women, each asserting herself to be the veritable parent. The evidence naturally seemed to the court irreconcilable and contradictory In this dilemma, the Judge—doubtless remembering a celebrated ancient example, but modifying it to suit the present era of enlightenment, directed two chairs to be placed at opposite ends of the court-room. He then requested Mrs. Perry, one of the petitioners, to take one of the seats, and Mrs. Farrell, one of the respondents, the other. The child during the hearing had been standing upon the platform, at the side of the Judge. Judge Alexander then turned to the child and told it to go to its mother. The child started down, but turned around and asked the Judge, "May I go to the mother I want?" The Judge said, "Yes, my child," when she sprang forward and threw herself in the arms of Mrs. Farrell, exclaiming, "This is the mother I want."

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Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m. Dr. S. J Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper, President Literary Circle.

Cincinnati—Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guardian.

Cleveland, Ohio.—At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. D. A Eddy Guardian.

Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Rachel Doty.

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Jersey City, N. J.—At the Church of the Holy Spirit, 244 York street, Sunday afternoon.

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Oswego, N. Y.—In Lyceum Hall, Sunday at 12½ p. m. J. L. Pool, Conductor; Mrs. Doolittle, Guardian.

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Portland, Oregon—First Society of Progressive Spiritualists, every Sunday.

Salem, Oregon.—Friends of Progress.

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Baltimore, Md.—The First Spiritualist Congregation of Baltimore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice.

Bangor, Me.—In Pioneer Chapel, every Sunday.

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Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats free.

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Lowell—Lee street Church, afternoon and evening.

Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall.

Hammonton, N. J.—Sunday at 10½ a. m. and 7 p. m., at Ellis Hall, Belleview Avenue.

Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p. m.

Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m., at the Church of the Holy Spirit, 244 York street.

Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

Morrisania, N. Y—First Society of Progressive Spiritualists, in the Assembly Rooms, corner of Washington avenue and Fifth street, Sunday at 3½ p. m.

Newton Corner, Mass—Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.

New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free.

At Ebbitt Hall, 23d street, near Broadway, on Sundays, at 10½ a. m and 7½ p. m. H. B. Storer, Secretary.

Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street.

Philadelphia, Pa.—In the new hall in Phœnix street, every Sunday afternoon, at 3 o'clock.

Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, three-fourths the time.

Portland, Oregon.—First Spiritual Society meet at Oro Fino Hall every Sunday, morning and evening.

At Washington Hall, corner of 8th and Spring Garden sts., every Sunday.

Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10½ a. m. and 7½ p. m., and on Wednesday evening at 8 o'clock.

Providence, R. I.—In Pratt's Hall, Weybosset street, Sunday afternoons, at 3, and evenings, at 7½ o'clock.

Putnam, Conn.—At Central Hall, Sunday at 1½ p. m.

Quincy, Mass.—Sunday at 2½ and 7 p. m.

Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall, at 10½ a. m.

Rochester, N. Y.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening. Public circle on Thursday evening.

Salem, Mass.—Sunday, ternoon and evenin , in Lyceum Hall.

South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7 p. m.

Springfield, Ill.—Every Sunday in the hall.

Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall.

St. Louis.—At Polytechnic Institute, corner of Seventh and Chestnut streets, at 10½ a m and 7½ p. m.

Taunton, Mass.—Sunday, in Concert Hall.

Toledo, O.—Sunday at 10½ a. m. and 7½ p. m.

Troy, N. Y.—Sunday at 10½ a. m. and 7½ p. m., in Harmony Hall, corner of Third and River streets.

Vineland, N. J.—Friends of Progress, Sunday at 10½ a. m.

Washington, D. C.—In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m.

Woburn Centre, Mass.—Bible Spiritualists, Central House Hall.

Worcester, Mass.—In Horticultural Hall every Sunday afternoon and evening.

Lecturers' Appointments and Addresses

PACIFIC STATES AND TERRITORIES.

John Allyn, Oakland, California.

Mrs. Ada Hoyt Foye, rapping and writing test medium, 42 Geary street, San Francisco, Cal.

Mrs. Laura Cuppy, 1124 Folsom street, San Francisco. Lecturing in Sacramento.

Mrs. Laura DeForce Gordon, 131 Montgomery street, San Francisco.

Mrs. C. M. Stowe, lecturer and clairvoyant physician, San Jose, Cal.

Mrs. Anna Barker, San Francisco

Benjamin Todd, San Francisco, Cal.

Mrs. L. Hutchison will receive calls to lecture and teach the Harmonial Philosophy, illustrated by charts and diagrams which greatly assist in con the structure of the universe and the spiritual and mental development of mat. ville, Mono Co., Cal.

Mr. & Mrs. Wm. J. Young,

ATLANTI

J. Madison Allyn, trance and inspirational speaker, Boston.

C. Fannie Allyn, Londonderry, Vt., during July.

Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87 Spring street, East Cambridge, Mass.

Mrs. A P. Brown, St. Johnsbury Centre, Vt

Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill.

Mrs. Emma F. Jay Bullene, 151 West 12th st., New York.

Mrs. Abby N. Burnham inspirational speaker Auburndale, Mass.

Warren Chase, 544 Broadway, New York.

Dean Clark, inspirational speaker, Brandon, Vt.

Dr. L. K. Coonley, Vineland, N. J.

Mrs. Marietta F. Cross, trance speaker. Address, Hampstead, N. H., care of N. P. Cross.

Mrs. Hettie Clark, trance speaker, East Harwich, Mass.

Mrs. Sophia L. Chappell, 11 South st., Boston.

Mrs. Augusta A. Carrier, Box 815, Lowell, Mass.

Dr. J. H. Currier, 199 Cambridge street, Boston, Mass.

Albert E. Carpenter, Putnam, Conn.

Mrs. Jennett J Clark, trance speaker, Fair Haven, Conn.

Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.

George Dutton, M. D., Room 25, Postoffice building, Newburgh, N. Y.

Andrew Jackson Davis, Orange, N. J.

A. T. Foss, Manchester, N. H.

Mrs. Mary L. French, inspirational and trance medium, Ellery street, Washington Village, South Boston.

Dr. H. P. Fairfield, Greenwich Village, Mass.

S. J. Finney, Ann Arbor, Mich.

J. G. Fish, Red Bank, Monmouth Co., N. J.

Mrs. Fannie B. Felton, South Malden, Mass.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

Isaac P. Greenleaf, Kenduskeag, Me.

Mrs. Laura De Force Gordon, Denver City, Col. Ter.

Mrs. C. L. Gade (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York.

N. S. Greenleaf, Lowell, Mass.

Dr. L. P. Griggs, Evansville, Wis.

Dr. M. Henry Houghton, West Paris, Me., until further notice.

W. A. D. Hume, Lowell, Mass.

Lyman C. Howe, inspirational speaker, New Albion, New York.

Mrs. Susie A. Hutchinson, Somers, Conn., during August; Cleveland, Ohio, during September, October, and November.

S C. Hayford, Coopersville, New York.

Charles A. Hayden, 82 Monroe street, Chicago, Ill.

Miss Nellie Hayden, No. 20 Wilmot street, Worcester, Mass.

Mrs. S. A. Horton, Brandon, Vt.

Miss Julia J. Hubbard, box 2, Greenwood, Mass.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

Dr. E. B. Holden, Clarendon, Vt.

Moses Hull, Milwaukee, Wis.

Miss Susie M. Johnson, Milford, Mass.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

W. F. Jamieson, inspirational speaker, Postoffice drawer 6325, Chicago, Ill.

S. S. Jones, Esq., 12 Methodist Church Block, South Clark street, Chicago, Ill.

Harvey A. Jones, Esq., Sycamore, Ill.

Wm. H. Johnston, Corry, Pa.

O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O.

George F. Kittridge, Buffalo, New York.

Cephas B. Lynn, inspirational and semi-conscious trance speaker, 567 Main street, Charlestown, Mass.

J S. Loveland, Sturgis, Mich.

Mrs. E K. Ladd, trance lecturer, 179 Court street, Boston

Mrs. F. A. Logan, Salina, Onondaga Co., New York.

B. M. Lawrence, M. D., 54 Hudson street, Boston, Mass.

Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.

Miss Mary M. Lyons, inspirational speaker, 98 East Jefferson street, Syracuse, New York.

John A. Lowe, Box 17, Sutton, Mass.

Dr. G. W. Morrill, Jr., trance and inspirational speaker, Boston, Mass.

Loring Moody, Malden, Mass.

B. T. Munn, Skaneateles, New York.

Dr. Leo Miller, Postoffice box 2326, Chicago, Ill.

Mrs. Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Mrs. Sarah Helen Mathews, East Westmoreland, N. H.

Dr. John Mayhews, 50 Montgomery street, Jersey City, New Jersey.

Dr. James